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ENJOYMENT

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Presenting The Living Light philosophy and
features of interest to spiritually-minded people.

 **Serenity**

 **Sentinel**

VOLUME V, No. 12

DECEMBER 1976

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Richard P. Goodwin. Editor Miriam Bostwick Ass't Editor

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Review

and

Renewal

by Richard P. Goodwin

This morning's topic for discussion, *Review and Renewal*, is something that is taking place each and every moment of our life, for each and every moment of our life we are having experiences in consciousness, in

We are controlled by yesterday until . . . we make the conscious daily effort . . . to become aware of our mind and . . . soul.

mind, and we view each experience by a reference through the law of association to some experience of our own past. We do this in such an automatic way that we are no longer consciously aware that we face the multitude of experiences of our days, controlled by those experiences that are

similar in years that have past and are, in truth, no longer serving a constructive or beneficial purpose in our lives. We

If we take the moment each day to review consciously the experiences that we encounter, then we shall renew ourselves by an awakening known as objectivity.

are controlled by yesterday until such time as we make the conscious daily effort to become aware of our own true self, to become aware of our mind and that eternal part of us, that true being known as our Divine Spirit encased in individuality called soul. If we take the moment each day to review consciously the experiences that we encounter, then we shall renew ourselves by an

REVIEW AND RENEWAL

awakening known as objectivity. We will no longer become the puppets of yesteryear's experiences; we will no longer be controlled by that which has already past.

[The] inward journey . . . will not only take us . . . back to our early childhood, but . . . beyond the veil to the experiences in evolution before we . . . entered this . . . earth realm, for these lessons of life . . . continue to repeat themselves . . . as long as we refuse to accept [them] and . . . insist upon viewing life by the created mind . . .

I know it is not a pleasing thought to any mind to think that it is not thinking in the moment that it is experiencing, but we know that we react in certain ways to certain things, but we must make that effort to find out why we react to experiences in life the way that we do react. And when we start that inward journey, we will find that it will not only take us, in time, back to our early childhood, but it will take us beyond the veil to the experiences in evolution before we ever entered this old earth realm, for these lessons of life — and many indeed there are — continue to repeat themselves again and again, year

after year, and century after century until such time as we change our attitude of mind, our level of consciousness, in reference to the lesson to be learned. Someone once said that the only benefit to experience is that it continues to repeat itself. It only continues, my friends, until we accept what the experience truly has to offer us. As long as we refuse to accept the experiences in life that we encounter, that simply reveals that we have not yet learned the lesson that the experience is offering to us.

Man . . . is designed by The Great Architect to be a joyous servant of that Intelligence, of which we . . . are an inseparable part.

Everyone entertains the thought and the possibility of the fullness of life. We all desire to be happy and we all desire to be successful. The truth of the matter is we are indeed all successful in what we alone have chosen to do in life. It was once said that a failure is the greatest success for it is success in the negative, but it is indeed success. So as you look at life, you can honestly perceive that we are all indeed successful. We are successful in being unhappy because we have decided what happiness

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The Wanderer attends impressive lectures at the House of Hope!

A WANDERER in the SPIRIT LANDS

by Franchezzo

DAYS OF DARKNESS

CHAPTER IV.

Continued from last issue—

Great pains were taken to make us understand, from the point of view of an impartial spectator, the full consequences to ourselves and others of each of our actions, and where we had for our own selfish gratifications wronged or dragged down another soul. So many things which we had done because all men did them, or because we thought that we as men had a right to do them, were now shown to us from the other side of the picture, from those who had in a measure been our victims, or where we personally were not directly responsible for their fall, the victims of a social system invented and upheld to gratify us and our selfish passions. I cannot more

fully describe these lectures, but those amongst you who know what are the corruptions of the great cities of earth will easily supply for yourselves the subjects. From such lectures, such pictures of ourselves as we were, stripped of all the social disguises of earth life, we could but return in shame and sorrow of heart to our cells to reflect over our past and to strive to atone for it in our future.

And in this there was great help given to us, for with the error and its consequences we were always shown the way to correct and overcome the evil desire in ourselves, and how we might atone for our own sins by timely efforts to save another from
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REVIEW AND RENEWAL

Continued from page 3—

is. We are successful in being a failure in business because we have decided what success is. Now, my friends, stop and think. The human mind views life in a duality. It views life in opposites, in the positive and the negative. And so, as long as we insist upon viewing life by the created mind, then we are going to have this continuous positive and negative experience in our consciousness.

We are blinded in our own path in life because we stand in our own light in life. Man, and his eternal being known as spirit, being an inseparable part of a Divine Eternal Intelligence that had no beginning and has no ending, is designed by

Am I relying upon an Intelligence that demonstrates its superiority in the universe, or am I relying upon the limited experiences and acceptances of this short earth life?

The Great Architect to be a joyous servant of that Intelligence, of which we, in truth are an inseparable part.

Now any man of common sense viewing the universe and all the things around and about him, cannot help but in time to accept that the Intelli-

gence that holds the universes in space is certainly far superior than the limited intelligence of our limited minds, which are but the effect of many experiences in life itself. And so, we must ask ourself the question in review, what in truth am I relying upon? Am I relying upon an Intelligence that demonstrates its superiority in the universe, or am I relying upon the limited experiences and acceptances of this short earth life. When man

... how does man get to rely upon ... Infinite Intelligence? ... through the process of reason [he] begins to awaken himself.

decides that he is a separate, unique entity in creation, when man decides that his only source of supply, that his only source of good, is what his limited mind can create, then man has placed himself, through the error of ignorance, into the bondage of so-called hell, for man has separated himself from truth. He has separated himself from the only intelligence that can free him from his own errors in life. But how does man get to rely upon this great, demonstrable, Infinite Intelligence? He slowly, but surely, through the process of reason, he begins

(continued page 7)

Visitors' Views

"To tell the truth I will have to come back again to really understand how I feel, I believe their are many possibilities here." M.

* * * * *

"Six months have past since I last visited here and 'lo and behold' the peace and love is still very evident - faces have changed but the beauty has not. Even though I am not a consistent Serenity attendant I am very devoted to this understanding and will continue to be so." B.G.

* * * * *

"I am eternally grateful that you help people to help themselves. Your service was indeed refreshing. I always know when people are coming from the heart and you indeed do." M.G.

* * * * *

"I am most grateful for this exceptional opportunity for greater understanding. To learn a little about who-where and what I am." R.E.

"Just what I thought it would be like." B.J.H.

* * * * *

"Peaceful at times, fun at times. I like some of the changes in ways of expressing the philosophy from last year. A lot of inspiration available if one is ready." J.W.

* * * * *

"Enjoyed the service immensely. Thank you."

* * * * *

"I was very impressed with the sincerity of each person involved with the service and appreciate the spiritual help which I received." G.H.

* * * * *

"I will be back" C.D.M.

* * * * *

"I thoroughly enjoyed the service and feel I derived a great spiritual benefit." E.D.

REVIEW AND RENEWAL

continued from page 5

to awaken himself. Man knows that many things he can accomplish, but he cannot — when he truly views life — he cannot create life. That is not

*Man . . . is the greatest
borrower . . . in the universe,
for . . . there is no such thing
as original thought in the
minds of men.*

within the domain nor the power of the individual man. He may bring together the poles of opposites in creation, but it is the Divine Intelligence and the Divine Intelligence alone that brings life, and it is the Divine Intelligence alone that takes life.

Man, in all of creation, is the greatest borrower ever known in the universe, for man borrows even the thought he entertains from something that has gone before. There is no such thing as an original thought in the minds of men. They simply become receptive to that which has gone before them. By not viewing that which has already been in the universe outside of our limited mind, man is deluded in his beliefs and he believes that he is doing this or he is doing that. It is the same things as your automobile. How do you know that your automobile

does not believe that it's driving you where it wants to go. We believe, of course, that

*. . . why do we forget? . . . we
justify it with many excuses
. . . for we have our self-image
at stake.*

we are driving the automobile, but how are we sure that that is true. Are we sure because we're the one that turns the key, but are we sure that we are the one that turns the key in the ignition, or is it something else that is moving through us that is turning the key that moves the automobile? How can we be sure? How can we be sure of that that is controlling our mind?

Ofttimes in life we say we forget but why do we forget? What causes that to take place in our mind? We justify it with many excuses, of course, for we have our self-image at stake. There are many things that we all have done in life that we choose to say circumstances caused me to do that. Now do we mean by that statement that we are not in control of our thoughts, acts and activities; that circumstances are in control of our life? My good friends, if circumstances are in control of our life, then who is the cause of circumstances?

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The flow and formation of all systems of space is revealed in music.

Views of Our Heavenly Home

by Andrew Jackson Davis

A GENERALIZATION OF THE WHOLE SYSTEM OF NATURE

Continued from last issue—

When the eighth note is sounded, it is but the reproduction or reappearance of the first note—acting, so to speak, as a bridge of vibrations for the formation of another series of sounds attuned to a still higher key. Thus no originally new sounds are evoked; but rather the fundamental sounds on differing scales, or in varying degrees of motion.

Thus also in the structure and among the sounding motions of the universe may be heard the pianissimo, the fortissimo, the crescendo, the diminuendo, the sforzando, all the half-notes of the chromatic scales, and all the perfections of sound which constitute the diapason of the vast systems of immensity.

Numbers lead into all the secrets of harmony. In the eternal perfections of the spiritual universe, which is a revolving unit, the seven notes

are eternally sounded. This sublime scale is orchestrally responded to by the seven grand circles in the material universe, as anthem answereth unto anthem in the vast cathedrals of eternity. But the key-note to the spiritual universe is the *interior* Central Sun of love and wisdom, and the key-note of the material universe is the *exterior* Central Sun, which surrounds and clothes the potential Centre.

Here we find the *original* of Beethoven's symphonies, the essentials of Mozart's orchestral interpretations, the spiritual richness and fairy delicacies of Weber, the sacred beauty and natural sweetness of Mendelssohn's oratorios, the affectionate energy and inspiring ideality of Wagner—in a word, in the fundamental principles and in the soul-sounds of the harmonious system of Nature are found all the existing and all the
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REVIEW AND RENEWAL

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This philosophy teaches the law of personal responsibility, the ability to respond to the true being, the individualized consciousness. If we are not responding to that, then it is evident and obvious we are responding to something else, and that something else, we like to call in life, circumstances. That is something

...man must view his attachments and accept that whatever his attachments are, they are in keeping with his own desires.

that is outside that some intelligence somewhere has sent to us. Now that kind of a god is not what this Association and this philosophy believes in, because, if we believe in some kind of an intelligence that sends us circumstances, that does not make us happy, then we've got some kind of a god that we believe in that we would be best doing without.

Let us think about the demonstrable laws of life, the laws of life that you can personally demonstrate unto yourself, that you are already demonstrating unto yourself; it's a matter of viewing them. The law says that like attracts like and becomes the law of attachment; therefore, man

must view his attachments and accept that whatever his attachments are, they are in keeping with his own desires. But the trouble with desire, my friends, is it changes so often. It changes from moment to moment. The moment you fulfill it, it demands more. It's kind of like a cup with a hole in the bottom, you keep pouring water in but you never have any to drink. That's what desire is in the

Man frees himself from desire by giving back to the Divine the desire that his mind entertains.

minds of men. It is never enough. Now it certainly isn't reason nor common sense to desire that which is never fulfilling.

How does man free himself from desire when desire, in truth, is the divine right and the expression of the Divinity? Man frees himself from desire by giving back to the Divine the desire that his mind entertains, and when you give back to the true source that which your mind has stolen, then the Divine will fill your life and you won't have to live in the unquenchable thirst of so-called desire. Now which, in truth, is the most reasonable? Which makes the most common

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nvocation

Infinite Spirit of Wisdom and Love, we would make in our hearts a humble place that the seed of Truth may enter therein and find fertile soil. May we cherish all life as we would our own, viewing in its

expression the Light of Thy Love shining forth as a guiding beacon to show a better way. Lead us, O Divine Spirit, on a true course to the goal of perfect service to Thee.

eading

In the refining process there is that which is retained and that which is discarded — the pure metal and the slag. And, as above, so below, so it is with man's experiences. At the heart of every experience lies that which has lasting value in man's eternal journey, while those things that go to clothe the experience and set it apart from others are but the slag, serving their purpose in a temporal way to set the stage for the lesson which is to be perceived.

Each and every experience you have willed into action; and so, in all of your experiences is contained the essence

that is the true you, sent forth by you into form and mirrored for your view. Look carefully to the experience that is most difficult to bear, for therein lies your greatest lesson, your greatest opportunity, your greatest blessing. Accept the baptism of your merit, for the pearl of priceless treasure awaits your recognition in the moment that you separate principle from personality.

He who recognizes principle becomes principle and in so doing frees his love from the bondage of desire; all self-concern is put behind him, and his service as a free agent of the Divine begins.

enediction

May we open our eyes and attune our ears to the call of the Divine, that we may know

and respond in kind to the Love that knows no bounds. Amen.

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sense? But to give back to the Divine that which the mind has stolen takes an acceptance first that there is a Divine. You see, my friends, when things go the way that our little minds would like to have them go, and our little minds change all the time, but in those moments when things are going very nicely according to the dictates of our own mind, then there is a possibility, and a good possibility that man can say, "Yes, oh yes, there's God, of course there's God. I feel great. God means good and I certainly feel good." Then our faith is directed to something greater in that moment — there must be something that brought me all this good because I know myself better than anyone else and I know I haven't made that much effort. But then there's the other side of the coin, then there's that side that we entertain so frequently — things aren't going the way that we would like; we don't have enough money we decide; we don't have enough happiness; we don't have enough of anything. And our friends, and our relatives, and our husbands and wives, they're not doing what they should do. And how do we know they're not doing what they should do?

Because we have decided what they should be doing. And because they are not doing what we have decided they should be doing, then they are not doing what they should be doing. So let us give that some thought. Those are the moments that all of a sudden there can't possibly be a God. Usually, you know, man thinks that he turns his sight to God when things are totally falling apart. But we must ask ourself the question, does man feel good when everything in his life is falling apart? No, I haven't yet met a man that feels good while his whole life is in a disaster. Man feels good when things are going the way that he would like to have them go, that's when he feels good. Now good means God, so that's when he's found God. So let's give that some deep thought this day, my friends.

And let us review the experiences, which in truth are lessons of the past, and in reviewing those lessons of yesterday, let us make greater effort, let us renew our effort by changing our mental attitude to the experiences that we encounter in life. Because only by changing our mental attitude toward those experiences will we be freed from them, and will we make another step ever upward in

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NEWS and VIEWS

by Duncan Robertson*

If the entirety of human consciousness were to be explained in terms of brain function, such things as telepathy, out-of-body experience and mediumship would not be possible. Accordingly, modern scientists are taking a second and third look at the "neat package of neurons" theory as an explanation of the sense of life.

Dr. Roger W. Sperry, father of the now famous split-brain experiments concedes, "Today's modified concept of brain function allows for mind-matter interaction within the brain." Dr. Elmer Green of the Menninger Foundation has gone several steps further. In the 1973 **SCIENCE YEAR-BOOK** he states, "Not only is all of the body in the mind, but all of nature is a field of mind." Dr. Green elaborated in a subsequent article appearing in **FIELDS WITHIN FIELDS** (Vol. I, No. 5), describing this field as "an energy domain in which there is a multidimensional continuum of physical, emotional, mental

and spiritual substance . . . Each subsidiary field—physical, emotional, mental, etc.—has associated with it specific existential states, states of consciousness. Perception of these states comprise the basic data of all knowledge in the view of many persons, and though we discuss ancient religion, modern science, telepathy, hypnosis, or voluntary control of internal states via bio-feedback, we speak of a 'continuous' domain."

A similar "field" theory is supported by Dr. Kieth Floyd, psychologist at Glenrose Hospital in Edmonton, Canada in his article "Of Time and Mind": "It now seems highly plausible that the 'seat of consciousness' will never be found by a neurosurgeon because it appears to involve not so much an organ, or organs, but the interaction of energy fields within the brain. These patterns of energy would be disturbed by surgical intervention, and have long since disappeared in cadavers. Neurophysiologists will not likely find what they are looking for outside their own consciousness.

The above views were reported in **PSYCHIC** magazine (Vol. VII, No. 3).

gourmet's

delight

A recipe from Serenity's

French Dinner

BOEUF BOURGUIGNON

(Beef Stew with Red Wine)

To serve 6 to 8

and 1/4 inch in diameter

1 quart water

THE ONIONS

1 tablespoon butter

1/2 lb. lean salt pork, cut into

18 to 24 peeled white onions,

strips about 1 1/2 inches long

about 1 inch in diameter

To ensure that no one element in your stew is overdone, cook the onions, mushrooms and beef separately before finally combining them. Although the different steps may be taken simultaneously, it is easier to deal with them one at a time.

THE ONIONS: To remove excess saltiness, the salt pork should be simmered in 1 quart water for 5 minutes; and then drained dry on paper towels. Next melt 1 tablespoon butter in heavy skillet over moderate heat and brown pork until crisp and golden. Remove and drain on paper towels. In rendered fat left in skillet, brown onions lightly; transfer to shallow baking dish and sprinkle with 3 tablespoons of pork fat. (Set skillet aside leaving fat in it.) Bake onions uncovered, turning once or twice, for 30 minutes or until barely tender. Remove from oven.

THE MUSHROOMS

3 tablespoons butter

3/4 lb. fresh mushrooms,

whole if small, sliced if large

THE MUSHROOMS: Cook mushrooms in melted butter for 2 or 3 minutes until slightly soft. Add to onions and set aside.

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Ahrinziman's childhood visions change to seeing a lovely woman!

The Strange Story of

AHRINZIMAN

by Anita Silvani

Continued from last issue—

On her head she wore a single Silver Star, and in the heart of this Star there was a drop of crimson dew, like a ruby, while her white robes were bordered by silver stars, and below them there came a border of crimson, that seemed to me at first to flow from two red spots, one on her neck and the other on her shoulder. She neither smiled nor spoke to me for a long time, but her presence always woke in me the same strange emotion, and her coming must have stopped that of the other Spirit forms, for I saw them no more; the scenery would be there at times, the troops of dancing children, never.

Again and again I saw her, and at last one day her eyes opened and she appeared to be awake, for she gazed at me with wondering dark eyes, strangely like my own. By degrees she grew more and more awake, and would smile sweetly at me, and then one night she drew near and touched me.

But Oh! with what pain-

ful emotion her touch filled my Soul. I wept in bitterest anguish, and my tears caused the Star to fade and she vanished away, and not for long did I behold her again.

For long I kept these visions to myself. I shrank instinctively from sharing my secret with anyone; but at last I told my foster mother, and she was much disturbed by my recital, fearing that my beholding these things must portend the death of someone, or trouble of some sort. She also feared there must be something unearthly and strange about me, and in her anxiety she first gossiped about the matter with all her neighbors, and then decided to consult the Priests of a little Hill Temple five miles away, built upon one of the highest mountains where it could catch the first and last rays of the rising and setting sun.

By the Priests she was somewhat reassured as to my probable origin, which she had begun to fear must be due to the influence of some of the

THE STRANGE STORY OF AHRINZIMAN

genii, and that possible I was not mortal after all. She was advised to bring me with her, that they might judge for themselves whether my visions were of the delusions of Ahriman and his fallen Angels, or whether they were truly sent from the Angelic spheres and betokened the possession of prophetic powers.

In this way I was first brought under the notice of these Priests, and amongst them I soon found a congenial friend in the person of one of the brothers of the humbler order of Priesthood. He was a man about forty years of age, an enthusiast and a visionary, and one well calculated to develope in me all these strange powers of divination I had inherited from my mother. By this Priest I was taught to read and write in the Zend characters, and to decipher the hieroglyphics upon the rolls of illuminated sheep-skin whereon were recorded the histories of other Faiths than our own. He taught me also to read the meanings of many of the symbolical pictures carved and painted upon the various vessels in use in the service of the Temple.

From him I learned also of the teachings of the great Zerdusht (or Zoroaster, as

some call him), and of the pure doctrines and reformed sect founded by him.

He also taught me that it was possible to acquire the art of leaving the earthly body, and wandering at will through the Spirit spheres, even as had been done by the great Zerdusht himself in order that he might bring back from thence the teachings of the higher Spirits. To do this required a long and severe apprenticeship to spiritual things, and could only be safely practised by those within the precincts of a Temple or other holy spot.

Besides these things he spoke to me of many other mysteries, into which he said it would not be lawful to initiate me unless I had first become one of the neophytes of the Temple. He told me that such powers as mine were clearly intended to be dedicated to the service of God, and so worked upon my imagination and enthusiasm for occult things that I was all eagerness to be taken into the Temple as he and the other Priests advised. This was, however, impossible without the consent of the man who appeared to be my guardian, and matters had to be left in abeyance till he should come again to inquire

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Dictionary
of
The Living Light Philosophy



*A*wareness is the soul of action.

*B*eauty is the perfect balance of the soul's expression, which is known as harmony.

*C*reation is a price tag, choose wisely what you buy.

*F*ear is the fulfillment of desire.

*H*umility is the key which opens the door of consideration that man may enter God's paradise of peace.

*L*oyalty is a crown. It was never meant to be a cross.

*R*egrets are the errors of the past, worries the conscience of the present.

*T*he mothers of men are the character of life.

*T*he reflection of knowledge is ego.

*T*he principle of happiness is the willingness to change.

*T*ime is the temptress of impatience.

THE STRANGE STORY OF AHRINZIMAN

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about my welfare.

Two years passed ere this event, and meanwhile my constant visits to the Temple, and the unusual and rare knowledge I was thereby acquiring (and of which I was so proud that I did not keep it to myself, but boasted of it to my companions) had excited the jealousy and anger of our little community. Although my foster parents and their children, from motives of interest and affection, might defer to me and be proud of my learning, it was otherwise with those who had nothing to gain or lose from the favor of my unknown protector, and the neighbors and their sons naturally resented my peculiarities and airs of superiority. I was growing a tall strong lad, and my quick temper and overbearing ways towards those I deemed my inferiors made me more enemies than friends.

First it was said that I was clearly the off-spring of some intrigue, since my parents were ashamed to acknowledge me: truly a pretty fellow to give himself airs over them! Then when my visions were known and talked about by my foster mother it was said I must be the child of some of the genii, and not

mortal at all; that the simple Aboukir and his wife had been imposed upon by this stranger, who, they averred, had doubtless foisted some changeling upon them! Vague stories of all kinds began to circulate. It was said I had been seen wandering about the hills after dark (which was in part true), and that it was true I belonged to the class of ghouls and vampires. The hour and the day on which I had been brought to the village were found to be unlucky, and marked with a black stone, and all the misfortunes of the tribe were attributed to my influence, since it was thought I possessed the evil eye. Ere long I began to be avoided by one and all, and though the good Priest, on hearing of these stories, called upon the headman of the tribe and told him I was destined to the service of the Temple, his visit only served to make the stories against me to be whispered instead of spoken aloud to all the world.

At first I felt most bitterly hurt by these things, and all the philosophic consolations bestowed upon me by my friend the Priest Abubatha failed to comfort me. Then my pride awoke, my imperious temper asserted itself, and I
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THE P E N E T R A L I A

QUESTIONS ON THEO—PHYSIOLOGY.

Continued from last issue—

What is the invisible spiritual principle in man?

The Spiritual Principle is a term employed in this Philosophy to designate that affectional and intelligent dynamical influence by which the human organization is animated and governed.

But you say in the *Great Harmonia*, that "Disease is a want of equilibrium in the circulation of the *spiritual principle*." Now if this principle be organized, having form and solidity as you affirm, how can it *circulate* in the physical structure?

The explanation is complete when I add four words to the proposition, thus—disease is a want of equilibrium in the circulation of the *superficial elements of the spiritual principle*. This spiritual principle, being compounded of essences infinitely refined, and cherishing affinities more or less powerful for the several imponderable elements from which in part it derived

its substance and individuality, is *subject* to their positive and negative action; that is to say, the superficial elements pervading the spiritual principle, may be *heated* or expanded, and *cooled* or contracted, by the action of magnetic atmospheres or electric agents, which at all times and everywhere surround the body of the human soul.

In this manner the spiritual principle may be contracted or expanded (in its superficial departments) by the presence of heat or cold, as is proved by common experience, and thus be made to lose its healthy balance or equilibrium; in which case the individual is attacked with one of two conditions—a *fever*, or a *chill*—the one produced by a positive or magnetic state, the other by its opposite, the negative or electrical.

How does *sensation* (partly existing on the exterior of the physical body) which circulates through the sensitive
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THE STRANGE STORY OF AHRINZIMAN

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repaid their dislike with tenfold contempt and scorn.

Thus I became more solitary in my ways than ever,

for ill-natured gossip once started is not easily laid to rest, and the gulf between myself and my fellows became only wider as time passed on.

CHAPTER II

THE TWO STRANGERS

I was thirteen years old when the man who had brought me to this valley came again, and my foster father Aboukir told him of my visions and my visits to the Priests in the Temple, but of the whispered stories against me he said no word, fearing lest he should be deprived in consequence of the care of me.

The stranger pondered the matter over for a short time, and then sent for me to speak with him. But I could not be found, as I had gone away upon one of my long rambles over the mountains, and the stranger left, promising to return shortly.

A few weeks after this, when I was alone in the house, my foster father having gone to attend some distant flocks, and my foster mother to gossip with her neighbors, I was aroused from my studies by hearing the trampling of horses' feet, and looking out

I beheld two horsemen dismounting at our door. Their rich dresses and richly caparisoned steeds proclaimed them to be of high rank. One was a rather short but very broad shouldered and powerful looking man, whom I had no trouble in recognizing from my foster parent's description as the mysterious stranger who had brought me there.

The other was much taller and more slender, though also a powerful looking man. His face was partly covered by a thick black beard, and his expression was, even to my childish eyes, very sad and grave.

The beauty of the horses greatly attracted me, for I was very fond of all animals, but especially of horses, and I had early learned to ride and to excel in all the simple feats of horsemanship practised by the hill tribes, who are largely engaged in rearing horses as
(continued page 21)

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

SPIRIT CIRCLES: HOW TO FORM & CONDUCT THEM

Continued from last issue—

Mediums Often Mar the Manifestations.— Great difficulties are frequently encountered by sitters and spirits because of the mental barriers which the mediums erect by their objections, hesitations, and oppositions. As one is removed or overthrown, another speedily fills the place. For instance, a spirit may seek to communicate by impressing certain words on the brain of the medium and by striving to manipulate his vocal organs, so that clear expression shall be given to them. Two or three words may be uttered, but the mind of the medium, which had been passive, becomes active and takes fright, especially if what is said appears to be of a 'test' or evidential nature. He wonders if it is *true*. He *fears* that a mistake may be made, and hesitates; and thus, by interfering with the free course of

the utterances, causes the very results which he dreads. It is one thing to cause thoughts to flow through a clear channel or over a calm surface, and quite another to overcome resistance and produce the same effect.

Spirits Have Many Difficulties to Overcome.— On one occasion, a medium felt the influence of an arisen friend very strongly. It was accompanied by an intense *desire* to speak, and yet the medium was unable to give utterance to that which the spirit wished to have said. In answer to an inquiry that was subsequently made as to why the spirit had been unable to communicate with his dear ones, one of the familiar controls of the medium explained that he thought he *had* spoken. His feeling of nearness to them was so vivid, and his wish to express himself through the lips of the medium had been

(continued page 28)

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

well as sheep and goats.

But I had never seen such beautiful horses as these, such graceful, pretty creatures, that stood arching their glossy necks and tossing their long manes and pawing the ground in their impatience, and I drew near the tall stranger's horse to stroke and caress it, staring at the two men with wondering eyes as I did so.

"Where are the herdsman Aboukir and his wife?" asked the short stranger. I told him, and said I would go and fetch them, but he stopped me, and said it did not matter, for that it was the boy Ahrinziman they had come to see.

All this time I was stroking the horse and patting it, and it seemed to like my touch, for it grew quiet under it. The short stranger noticed this, and added "Thou art a bold boy surely, to be so ready to touch another man's horse."

"I am not afraid of anything" said I, frowning at him, for I liked not his tone of banter.

"See there, O Sire! whom did the boy resemble then?" said the short man, "We need no herdsman's wife to tell us whose son this is."

"You are right," answered the other, and then he added with a sigh, "He is like her also,

he hath her eyes, surely he will be like her in other ways." Then turning to me he said:

"Wouldst thou like to be a soldier, since thou dost fear no man?"

"I had rather be a Priest, for then I should live in the Temple, and no one would dare to jeer at me; all men would pay me respect; I would be a Priest and a Prophet like unto the great Zerdusht, and all men would do homage to my powers. I would not be a soldier, for a soldier has always to obey orders; there is ever one above him; even the Commander must obey the King, and I would not bow to any man; rather would I have all men harken unto me."

The short man laughed. "Behold!" said he, "how loudly he crows already!" But the other answered me gravely.

"How dost thou know, Ahrinziman, that thou couldst become a great Prophet?—Are there not many within the Temples whose lives are ever humble?—There hath been but one Zerdusht: how can thine ambition make thee think to become as great as he?"

"Because the Priest Abubatha says that since the days of Zerdusht there have been few who beheld the things of the Spirit world with the clear eyes with which I see them.

(continued next issue)



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We gratefully acknowledge gifts to the Serenity Church Building Fund. Donations and pledges may be made payable to Serenity Spiritualist Association. Contributions are deductible for income tax purposes.

REVIEW AND RENEWAL

continued from page 11

evolution. There's one thing about the law of evolution—in spite of the dictates of our mind, we are in truth evolving. Whether we like it or not, we are not so great in our consciousness that we can change the infinite law of evolution.

*Do not hold to things . . .
for that which you hold
destroys you, and that
which you free unfolds you.*

It is stated here that through repetition change is made possible, and so let us look at our lives and let us see the many repetitions of lessons that we have already encountered. But let us be of good cheer, and let us be encouraged for through that repetition, my friends, you are establishing the law, the infallible law of change. Do not hold to things. Do not hold, my friends, for that which you hold destroys you, and that which you free unfolds you. Look at the many thoughts in life and things that we have

already held to. It is not the things that you garner up that frees you and brings you happiness; it is the things that you give in life that bring you the joy of life. It is in the giving that we are eternally blessed in this moment, not in the receiving, but in the giving. For as you give, you become a clearer channel for that great Divine and Eternal Intelligence to flow through you unobstructed. It is the givers in life who are never without; it is the givers in life who are freed from want, need and desire. It is the givers in life that have the abundant, divine eternal flow of God. It is the givers in life who are never concerned with money for they have no lack thereof, for they have become the channels through which the greatest power of all time, beyond time, flows through them. My friends, in your giving will you find joy, and in your giving will you free yourself from the things that bind your being; it's in your giving through your heart, not your head.



I sail serene on the sea of time,
with God at the helm peace is mine.

—The Wise One



DIVINE HEALING PRAYER

**I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.**



VIEWS OF OUR HEAVENLY HOME

continued from page 8

possible musical developments of mankind.

The only perfect musical instrument is the manifold perfections of the twofold universe. The universe is the harp of all the impersonal principles; the silvertongued trumpet for the use of all the gods; the perfect-toned organ played by the Eternal Master of all grand music. The spheres musically roll through the star-peopled depths like the songs of "the morning stars." No known aeolian sound is so delicate but that it is a thousand times more perfectly repeated in the Summerland. And the sweet music of eloquent thoughts is heard by ears which are open to the "breezy anthems" that incessantly breathe themselves through the interstellar spaces.

Mathematics are at the bottom of all system and order in music; and music, in its perfect and full expression, is a revelation of the whole system of nature.

And this last one sentence shall go on record as the promised generalization. It shall be to you like a voice

speaking to your very heart from the sky; a melodious revelation of the everlasting truth concerning our Heavenly Home. You shall prepare yourself to hear the orchestral "music of the spheres." It will come sounding sacredly round about the temple of your interior life; like the rhythmical pulsations of Love's infinite sea. It will baptize you in its harmonious waters. And your discord and your false notes shall return to you sounding in your ear like a warning call—"Repent ye." In the silence of your listening heart you shall also hear the sorrowful sobbings of the great rivers of human life in this world. And then, when in your better state, the anthemnal songs of the angel singers shall be to you a further revelation—namely: That Father God is one universe, and that Mother Nature is another universe—that these twain are perfect counterparts in heart, in brain, in essence, in spirit—that this duality is a living oneness which is truly called Eternal Harmony.

(continued next issue)



Spiritual Healing

by Sandy Johnson*

Peace is the power that heals and brings all things into harmony and balance. It is the most valuable commodity in the universe that cannot be bought for any price except surrender. It is only when all else has failed us that we give up the tenacious authority of the ego-brain and surrender to God.

Our lives are constantly filled with want, need, and desire as we have become grounded in ourselves. As we evolve, however, the pain of suffering becomes so intense we must face the truth that

nothing in creation can ease the torment of our minds except peace. When we experience ill health, it is only the effect of transgressions of our own self-willed mental patterns. Sooner or later it becomes clearly evident that we have to let go and give it to God.

Surrendering the mind to God, we free ourselves from the prison house of creation and all dual laws of the mind are neutralized. In that instant we are at one with God, at one with the universe and peace reigns supreme.



*Man takes pride in viewing what he has decided
is weakness being expressed by another soul,
for in viewing the weakness he builds the
image of his own self-importance and superiority,
guaranteeing the weakness he has viewed to
befall him in order that he may learn the folly of judgment.*

A GUIDE TO MEDIUMSHIP

continued from page 20

so intense, that it was only after he had ceased his efforts to control that he realized he had only *thought* and *intended*, but had not succeeded in compelling the sensitive to utter his message. This will perhaps explain why mediums sometimes rise to their feet and act as if they were about to speak, but get no further—they do not receive the impression, or the right mental impulse; they feel as if they could speak and yet they have nothing to say. At such times a few words of sympathy and inquiry from the conductor of the circle may assist the control to realize the situation and succeed in his endeavors to communicate. Even on this side, when we send telegraphic messages or use the telephone, mistakes and misunderstandings are by no means uncommon occurrences, and our letters sometimes create an impression in the mind of the reader which we did not intend to convey. Is it any wonder, then, that messages from the other side are imperfectly impressed upon, and incorrectly rendered by, the medium? Most persons who have attempted to transfer thoughts to mesmerized sensitives have realized that general ideas can be trans-

mitted much more easily than names, dates, or specific words can be impressed upon or expressed by the subject. The wonder is, not that so *few* names, ages, and special details are given by spirits to and through mediums, but that, considering all the attendant circumstances, so *many* 'test' messages are continually being given, both privately and in public.

The 'Saving Sense of Humor.'— We have heard people denounce the triviality, the fun and frivolity of the seance-room, and to a certain extent we agree with them; but there is danger, too, in the other extreme of deadly dullness, of decorous propriety, and of philosophic 'superiority.' Spirits are 'human still,' and a good breezy laugh, a hearty, joyous, kindly, sympathetic disposition, goes a long way to open the avenues by which they can approach us. Mr. Henry Forbes well and truly says: 'Experience has taught that the spiritual circle should be presided over by a "pure heart" and a "strong head"—to which qualities might be added a well-ordered development of the sense of humor, for the absence of humor often tends to make philosophy grotesquely ill-proportioned.'

(continued next issue)

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A WANDERER IN THE SPIRIT LANDS

continued from page 4—

the evil into which we had fallen, all these lessons being intended to fit us for the next stage of our progression, in which we would be sent back to earth to help, unseen and unknown, mortals who were struggling with earth's temptations.

When we were not attending the lectures we were free to go where we might wish; that is, such of us as were strong enough to move about freely. Some who had left dear friends on earth would go to visit them, that, unseen themselves, they might yet see those they loved. We were always warned, however, not to linger in the temptations of the earth plane, since many of us would find it difficult to resist them.

Those who were strongest amongst us and who possessed the needful qualities and the desire to use them, were employed in magnetising those who were weakest, and who, by reason of the excessive dissipations of their earthly lives, were in such a terrible condition of exhaustion and suffering that the only thing which could be done with them was to allow them to lie helpless in their cells while others gave them a little relief by magnetising them; and here

I must describe to you a very wonderful system of healing these poor spirits which was practiced in this House of Hope. Some advanced spirits, whose natural desires and tastes made them doctors and healers, with the help of other spirits of different degrees of advancement under them, would attend upon these poorest and most suffering ones—where indeed all were sufferers—and by means of magnetism and the use of others' powers which they could control, they would put these poor spirits into temporary forgetfulness of their pain; and though they awoke again to a renewal of their sufferings, yet in these intervals their spirits gained strength and insensibly grew more able to endure, till at last their sufferings were mitigated with time and the growing development of the spirit body, and they in turn would, when fit to do so, be employed to magnetise others who were still suffering.

It is impossible for me to give you a very clear picture of this place and those in it, for although the resemblance to an earthly hospital was very great, there were many little points in which it resembled nothing

Serenity Students

by Britt Toquinto*

There is an art in asking. Some of us think we know it all and some of us don't want to ask because we don't want to bother. However, if we don't ask, how are we to learn?

Look at the child. When he first learns to talk, he asks his parents constantly why, how come? Then he goes to school, and again this time he asks the teacher why and how come, and the answer is given to him. Then suddenly he finds himself grown to be

an adult and he feels he cannot ask anymore as he is supposed to know, or at least feels he knows. However, he finds soon enough that he does not know all the answers, but now pride has set in and he assumes the answer instead of asking because he does not want anyone to know that he does not know it all. And there man spins around until he finally bows in humility and says, I don't know it all, and again starts to ask why and how come?



*The end result of any experience
is revealed in the true motive which began it.
Man is beginning and ending experiences each
moment for each moment is, in truth,
the eternity of consciousness.*

—The Wise One

*Editors Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.**

A WANDERER IN THE SPIRIT LANDS

continued from page 30

which you have yet on earth, though as knowledge on earth advances the resemblance will become closer. All was so dark in this place, because the unfortunate spirits who dwelt there had none of the brightness of happy spirits to give into the atmosphere, and it is the state of the spirit itself in the spiritual world that makes the lightness or darkness of its surroundings. The sense of darkness was also due to the almost total blindness of these poor spirits, whose spiritual senses never having been developed on earth made them alike insensible to all around them, just as those born on earth in a state of blindness, deafness and dumbness would be unconscious of the things which were apparent to those fully endowed with senses. In visiting the atmosphere of the earth plane, which was a degree more suited to their state of development, these poor spirits would still be in darkness, though it would not be so complete, and they would possess the power of seeing those beings like themselves with whom they could come into direct contact, and also such mortals as were in a sufficiently low spiritual degree of development. The higher and more spiritualized mortals,

and still more the disembodied spirits in advance of them would be only very dimly discernible, or even totally invisible.

The "working" Brothers of Hope, as they were called, were each provided with a tiny little light like a star, whose rays illuminated the darkness of the cells they visited and carried the light of hope wherever the brothers went. I myself at first was so great a sufferer that I used simply to lie in my cell in a state of almost apathetic misery, watching for this spark to come glimmering down the long corridor to my door, and wondering how long it would be in earth time ere it would come again. But it was not long that I lay thus utterly prostrate. Unlike many of the poor spirits who had added a love of drink to their other vices, my mind was too clear and my desire to improve too strong to leave me long inactive, and as soon as I found myself able to move again I petitioned to be allowed to do something, however humble, which might be of use. I was therefore, as being myself possessed of strong magnetic powers, set to help an unfortunate young man who was utterly unable to move, and who used to lie moaning and sighing all the

(continued page 34)

In Our Thoughts

Brother
Bubba
Dean H. Cavender
Charlie
Francis M. Gelardi, Jr.
Isa Goodwin
Irene
Jonquil
Kenny
Charles Lathrop

Harold Lucas
Erick Othberg
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Bernie Pratz
Sam
Snowflake
Britta Uppstrom
Dr. Waltham
Esther Yavneh

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

A WANDERER IN THE SPIRIT LANDS

continued from page 32

time. Poor fellow, he was only thirty years old when he left the earth body, but in his short life he had contrived to plunge into such dissipations that he had prematurely killed himself, and was now suffering such agonies from the reaction upon the spirit of those powers he had abused, that it was often more than I could bear to witness them. My task was to make soothing passes over him, by which means he would obtain a little relief, till at stated times a more advanced spirit than myself would come and put him into a state of unconsciousness. And all this time I was myself suffering keenly both in mind and in my spirit body, for in the lower spheres the spirit is conscious of bodily sufferings. As it grows more advanced the suffering becomes more purely mental — the less material envelope of the higher spirits making them at last insensible to anything like material pain.

As my strength grew so did my desires revive and cause me so much torment that I was often tempted to do what many poor spirits did—go back to earth in search of the means to satisfy them through the material bodies of those yet on earth. My bodily sufferings grew very great, for the strength

I had been so proud of and had used to so bad a purpose made me suffer more than one who had been weak. As the muscles of an athlete who has used them to excess begin after a time to contract and cause him excruciating pain, so those powers and that strength which I had abused in my earthly life now began, through its inevitable reaction on my spirit body, to cause me the most intense suffering. And then as I grew stronger and stronger and able to enjoy what had seemed enjoyment in my earth life, the desire for those pleasures grew and grew till I could scarce refrain from returning to the earth plane there to enjoy, through the organism of those yet in the flesh, whose sordid lives and low desires placed them on a level with the spirits of the earth plane, those pleasures of the senses which had still so great a temptation for us. Many and many of those who were in the House of Hope with me would yield to the temptation and go back for a time to haunt the earth, whence they would return after a longer or shorter period, exhausted and degraded even below their former state. All were free to go or to stay as they desired. All could return when they wished, for the

(continued page 36)



Children's Corner



When people die they just leave us and go on to another life.

Jaye Chillas, Age 12

God is a friend.

God is a Big Me.

Desmond Fernandes, Age 7

Attchement

Attchment is when your attched to some thing like when your attched to a pet and it run's away. And you love it and you ask God to help you find it.

Lisa Toquinto, Age 8

God is good. God is nice.

Adrianna Robbins, Age 9

Balance is like a teeter totter when it balances. When you get out of peace you get out of balance. I stay out of the little me to stay in balance.

Michael Field, Age 6

God is nice and helps me some times.

Kim Mikkelsen, Age 8

The big me helps you. Its the soul. I work at the office to help my soul bigger. I'm educating the little me to do a little big me service.

Michael Field, Age 6

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes.—Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34

doors of Hope's castle were never shut upon anyone, however unthankful or unworthy they might be, and I have often wondered at the infinite patience and tenderness which were ever shown for our weaknesses and our sins. It was indeed only possible to pity these poor unfortunates, who had made such utter slaves of themselves to their base desires that they could not resist them and were drawn back time after time till at last, satiated and exhausted, they could move no more.

For myself, I might also have yielded to the temptation had it not been for the thoughts of my pure love, and the hopes she had given me, the purer desires she had inspired, and I at least could not condemn these poor erring souls who had no such blessings granted them. I went to earth very often, but it was to where my beloved one dwelt, and her love drew me ever to her side, away from all temptations, into the pure atmosphere of her home, and though I could never approach near enough to touch her, by reason of this icy invisible wall which I have described, I used to stand outside of it, looking at her as she sat and worked or read or slept. When I was there she

would always be in a dim way conscious of my presence, and would whisper my name or turn to where I was with one of her sad sweet smiles that I would carry away the recollection of and comfort myself with in my lonely hours. She looked so sad, so very sad, my poor love, and so pale and delicate, it made my heart ache even while it comforted me to see her. I could tell that in spite of all her efforts to be brave and patient, and to hope, the strain was almost too great for her, and each day she grew more delicate looking. She had many other things to try her at this time; there were family troubles and the doubts and fears suggested by the strangeness of her intercourse with the world of spirits. At times she would wonder if it were not all a wild delusion, a dream from which she would awake to find there was after all no communication between the dead and the living, no means by which she could reach me again, and then a dull despair would seize upon her and upon me also as I stood beside her and read her feeling, helpless and powerless to make her realize my actual presence beside her, and I would pray to be allowed in some way to make her know that I was there.

(continued next issue)

On the spiritual plane, man finds his at-one-ment with all life.

Becoming A Spiritualist

by H. Gordon Burroughs

EXPERIENCING THINGS SPIRITUAL

Continued from last issue—

Man can reach this state of being through desire, living and functioning on all three planes of expression and consciously partaking of the supreme life. Thus he brings into every part of his being the fulness of the divine, and crowns every effort of heart and mind with the supreme attributes of wisdom and goodness. Man then arrives at a realization of his at-one-ment with the ALL.

Realization has two meanings: the first, mental; the second, physical or material. From the realization or consummation of our wordly plans, we realize the effects of our labors. If our inner consciousness does not grasp the meaning of these realistic truths, they can have no value and can mean nothing whatever to us. The full realization of realizable ideas depends entirely on the mental capacity of man. As

the inner consciousness becomes quickened, we are enabled to formulate the plans from which we shall realize our ambitions. Realization, after all, is but the fruit of desire. Whatsoever is born in the consciousness may be realized by working toward the accomplishment of that desire.

Inspiration is the wing upon which we soar to success in life. Pure Spirit, which is God, is the innermost life of man; and by his own desire he has power to call forth these attributes of his being and become one with the Universal Spirit.

We stand between two worlds and partake of the nature of both: the sense or animal below; the mental or divine above. We have the ability to unite and become identified with either or both. It depends on the individual himself which path he will choose.

(continued next issue)

FABLES for young and old

THE FOX & THE CROW

A Crow, having stolen a piece of cheese, flew to a tree top and was about to eat the cheese when a Fox happened by. The Fox, thinking that it would be rather nice to have that cheese for himself, sat down under the tree and started to flatter the Crow.

“My, what a beautiful snow-white bird (the Crow was as black as this ink), such lovely feathers, what a splendid shape! Why if this radiant creature had a voice to equal the beauty of its form, it would without doubt be the marvelous creature I have ever

seen.”

The silly Crow waggled her tail and twitched her scrawny self all over the limb with pleasure. “Oh, Mr. Fox, just listen to me,” and she let out a squawk that she thought was singing. The minute she opened her mouth out dropped the cheese, right down to the Fox who grabbed it and walked off with a snort and not so much as a think-you-very-much.

The Point: *If you want to have people tell you how wonderful you are, the chances are — you're not.*



The Path of Freedom

As the soul climbs the steps of justification to attain the lessons necessary for its eternal freedom, it enters the halls of judgment where the payment for desires of the form are weighed on the scales of reason, and the law of retribution is fulfilled in total consideration and acceptance of the true purpose of being.

—The Wise One

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THE PENETRALIA

Continued from page 18—

nerves, transmit itself from its own vessels to other more interior and unnatural receptacles, as the mucous membranes?

The answer is simple. Although the invisible spiritual principle is an organized and indestructible substance, yet it is clothed by a transitory medium, *sensation*, capable of being influenced by heat and cold, repelled or attracted, as already explained. In further illustration let me remark, that "sensation" is a term used in the *Harmonial Philosophy* with two significations.

What are these two significations?

The first, that sensation is an ingredient or *elementary* principle of the immortal mind; the second, that sensation is a pervading *attribute* of the spiritual body, dwelling ordinarily on the external surfaces. Now, inasmuch as this attribute is *exposed* (because dwelling on the serous membranes and surfacial nerves) to the *action* of elements in the outer world, so is it (sensation) liable to be thrown into different phases of operation, caused, as before said, by the presence and influence of different degrees of temperature.

Can you illustrate this

proposition?

Yes; common atmospheric electricity, for example, is capable simultaneously of diminishing surface sensation and of increasing the sensibility of the interior portions; while, on the other hand, atmospheric magnetism is adequate to the production of effects precisely opposite.

Can a part, which goes to form a perfect organization, be displaced thus and transposed, without producing disorganization?

Yes; all this, that is a change of action among the atoms of blood and a change of temperature in the subtler fluids, may occur without in any degree disturbing or deranging or displacing the deific substances of which the spiritual inmost is composed, even though such changes might be prolonged and sufficient to destroy the physiological functions and liberate the immortal mind. You perceive, then, that Sensation—not as an elementary principle of the organized soul, but only when in the capacity of an *attribute* or medium—is subject to diversal transpositions. These, I denominate "a loss of equilibrium"—the beginning of all diseases—the initial type being Fever and Ague.

(continued next issue)

GOURMET'S DELIGHT

continued from page 13

THE BEEF

3 lbs lean boneless beef chuck or rump, cut in 2-inch chunks	2 cups red Burgundy or other dry red wine
<i>Bouquet garni</i> made of 4 parsley sprigs & 1 bay leaf, tied together	1 tablespoon tomato paste
2 tablespoons finely chopped shallots or scallions	1 teaspoon chopped garlic
1/4 cup finely chopped carrots	1 teaspoon dried thyme
3 tablespoons flour	1 teaspoon salt
1 cup hot beef stock	Freshly ground black pepper
	2 tablespoons finely chopped fresh parsley

THE BEEF: Make sure the oven is preheated to 350 degrees. Pour almost all of the rendered pork fat from the skillet into small bowl, leaving about 1/16 inch deep on bottom of pan. Heat fat almost to smoking point. Brown beef chunks, adding more pork fat as needed. When brown on all sides, remove to a casserole and and bury the *bouquet garni* in the meat.

Add chopped shallots and carrots to fat remaining in pan and cook over low heat, stirring frequently until lightly colored. Stir in flour. Add more fat if too dry. Cook until flour begins to brown lightly, but be careful it doesn't burn. Remove from heat, let cool a moment then pour in hot beef stock, blending vigorously with a wire whisk. Blend in wine and tomato paste and bring to a boil, whisking constantly as sauce thickens. Mix in garlic, thyme, sauteed pork strips, salt and a few grindings of black pepper. Pour over beef, stirring gently to moisten it thoroughly. The sauce should almost, but not quite, cover the meat; add more wine or beef stock if needed. Bring to boil on top of stove, cover tightly, and place the casserole in lower third of oven. Regulate oven heat so meat will simmer slowly for 2 to 3 hours or until tender. Then gently stir in onions and mushrooms and juices into casserole. With a large spoon, gently mix beef and vegetables with sauce in casserole and continue baking for another 15 minutes. To serve, remove the *bouquet garni*, skim off any fat, season with salt and pepper if needed. Sprinkle the beef with parsley and serve.



BOOKS of INTEREST

A WANDERER IN THE SPIRIT LANDS *by Franchezzo and transcribed by A. Farnese*

In our July issue, we began the serialization of the remarkable book, **A WANDERER IN THE SPIRIT LANDS** which was written in England in 1896 by the spirit author Franchezzo, through the mediumship of A. Farnese.

This work details minutely the efforts of one who, through errors of ignorance while on earth, abused universal laws by leading a life which the author states was filled with "dissipation and selfishness." It portrays vividly the suffering one experiences when the soul is so woefully neglected, while at the same time it emphasizes "the healing power of sincere repentance." It makes clear that we progress spiritually by helping another, and that the soul may journey through many realms in its efforts to free itself from the adversities and attachments created by the mind.

In the course of his spiritual work, Franchezzo visits the Kingdoms of Hell and describes his wanderings in those realms of the Frozen Land,

the "Caverns of Slumber", the Valley of Selfishness, the Land of Unrest, the Land of Misers, the Land of Misery, the Gambler's Land, the City of Cruelty, the Forest of Desolation, etc. Interwoven with his description of these places, his vignettes of troubled souls inhabiting them, interesting insights into invisible influences, how spirit guides and teachers help us, reports on his own spiritual progress, is a tender love story. With considerable warmth, Franchezzo tells of his beloved on the earth plane whose inspiration has steadily guided him on his spiritual path.

The book is an absolute **MUST** for all who seek a deeper understanding of the law of personal responsibility. It makes it abundantly clear that God is the Great Sustainer of all things and that man alone, through his thoughts, creates for himself a state of consciousness that is either a heaven or a hell. **\$5.50 postpaid from SERENITY.** (California residents add 6% sales tax).

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✦ **humor is the salvation of the soul** ✦

Kids today have it too easy. My kid wanted a \$50 pocket calculator for his math homework. I said, "I'll give you something even better. It adds, subtracts, multiplies, divides, corrects its own mistakes, and doesn't require batteries."

He said, "What's it called?"

I said, "A pencil."

— Robert Orben, *National Enquirer*

*Living Light Philosophy: Our adversities become our attachments.
It is a subtle law.*



SERENITY EVENTS

BAKE SALE: DECEMBER 11, 1976 — all day

A bake sale with special holiday goodies will be held at the Montecito Shopping Center in San Rafael. Please plan to attend, and don't forget to bring your treasured specialties so that others may enjoy them.

DINNER PARTY: DECEMBER 18, 1976 at 6:30 p.m.

A holiday treat has been planned for you on December 18 — Serenity's dinner party honoring the country of *FRANCE*. The place is the American Legion Log Cabin in San Anselmo. A cheery fire of yule logs, an authentic French menu, entertainment and prizes await you!

